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The South India CHURCHMAN

The Magazine of the Church of South India

© JANUARY-FEBRUARY 1992

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Opinions expressed by contributors do not commit the C.S.I.

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The Magazine of the Church of South India

JANUARY-FEBRUARY 1992

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25 Years Ago!

It was indeed a great pleasure to attend the General Assembly of the U.C.N.I. and convey to it the greetings of the C.S.I. The Assembly appreciated the gesture of its sister church, which had sent its greetings through the Moderator, and very warmly welcomed him to all its functions and fellowship. It is hoped that when the C.S.I. Synod meets at Kottayam early January 1958 the greetings of the U.C.N.I. will be conveyed by one or more of its officers. The problems confronting the UCNI are essentially the same as those which are facing the C.S.I. In magnitude some of them are much bigger in the North. The two churches will gain much by greater interaction and cooperation.

—BISHOP H. SUMITRA *Churchman*, 1953

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THE SYNOD 1992



The Twentythird Synod of the Church of South India was held at St. John's College, Palayamkottai of the Tirunelveli diocese from 11th to 15th of January, 1992.

The Theme and the Papers

The Synod was unique in the sense that it was the first ever made attempt to study so comprehensively the contemporary culture and communities through the theme, GOOD NEWS TO ALL CREATION which was masterly expounded by the four eminent scholars :

- (a) GOOD NEWS AND CREATION
by Rt. Rev. Dr. Sam Amirtham.
- (b) GOOD NEWS AND COMMUNITIES
by Rev. Dr. C. Furtado.
- (c) GOOD NEWS AND COMMUNICATION
by Rev. Dr. T. Dayanandan Francis.
- (d) GOOD NEWS AND CULTURE
by Most Rev. Dr. P. Victor Premasagar.

Bishop Michael Hollis memorial lecture by Dr. Premanil, the General Secretary of the Council for World Mission, London, belongs to the above category.

Miss Ruth Anstey preached at the festival of Evangelism, organised by the Council for Mission and Evangelism.

All the papers were of high standard. Their concern was the fullness of the Gospel namely : to hold in creative tension the spiritual and material needs ; evangelism and social responsibilities with a special emphasis on ecological issues was portrayed with sagacity. One could sense a sense of risk the authors took in doing so since when we speak about the culture specially in Indian context we will find it difficult to separate it from the popular religion mingled with fantasy and myth but nevertheless the authors kept up the tempo and were candid in their efforts.

Moderator P. Victor Premasagar's Presidential Address was an indicator to the theme. God's redeeming love in Jesus Christ, acting in solidarity with those who suffer and struggle for justice and human dignity ; sharing the

earth's resources, bearing witness to the Gospel through renewed congregations in mission—were some of the issues he dealt with, supporting with apt illustrations.

The General Secretary Prof. George Koshy's Report was a resume of what was attempted and achieved during the biennium through the Councils and Departments in particular and the Church in general.

Worship

It was appropriate that the Synod meetings ended as they had begun—in Worship. Rev. Jeyapaul was the Chaplain of the Synod. The Liturgies provided occasions for the celebrations of the rich diversity of music and languages of the four regions. Dr. Milan Opacensky, the General Secretary of the World Alliance of Reformed Churches, and his spouse Opacenska conducted the Bible studies aimed to impart a new concept of sharing and qualities like profound sensitivity and openness rooted in spirituality, respect for cultures and values of other people.

Snippets

Mr. Dennis, M.P., and Mr. A. Charles, M.P., the two prominent members of the C.S.I., are not only the seasoned politicians but also good church parliamentarians! Recognising the contribution made by them, the Moderator felicitated them on behalf of the church. 'GHANAM', a newly introduced title for the meritorious services rendered by church leaders, was conferred on Mr. K. J. Victor David, the outgoing Treasurer ; Mr. James E. Balraj, the retired director of the C.T.V.T. and Miss Suguna Devasundaram, the General Secretary of the Women's Fellowship.

All the Overseas delegates, specially Rev. Robert Scheiermayer, Secretary of E.M.S., who will be retiring soon, and the Officers of the N.C.C.I. were also felicitated with shawls in Indianstyle.

The other important feature was the releasing of the two books for the Beginners of the Sunday School Children, titled as the Wings of Faith, produced by the Department of Christian Education.

Election

The election of the Office-bearers for the biennium took place in a cordial atmosphere with all the freedom given to the house to choose its leaders. The following have been elected :

Moderator :	MOST REV. DR. RYDER DEVAPRIAM, Bishop of the Nandyal Diocese.
Deputy Moderator :	RT. REV. JASON DHARMARAJ Bishop of Thirunelveli Diocese.
General Secretary :	PROF. GEORGE KOSHY-elected for the Second term—Madhya Kerala Diocese.

Treasurer :

MR. D. P. KINGSLEY
Diocese of Madras.

The Officers of the Synod were installed in a moving service conducted by the Most Rev. Dr. P. Victor Premanagar, who, after running a marathon race handed over the baton to the Moderator B. Ryder Devapriam ; being a footballer and an athlete and the Holy Spirit be his helper, will continue to run the race and reach the goal with all the stamina required. We congratulate the new officers and implore God's blessings upon them.

—DASS BABU

PERSONAL REFLECTIONS ON MINISTRY

From a purple to saffron culture

Meetings of the CSI, where bishops are present, are turning more and more colourful, with shirts or cassocks, in various shades of purple. This is also becoming an object of ecclesiastical jokes among some lay and clergy persons. Colour is not a bad thing in itself, if for no other reason than distracting one's attention from a lifeless monotony. But it is good to remember that colour like anything else has theological shades too.

I am told that the founders of our church chose consciously the saffron colour and prescribed a touch of it in episcopal attire, limiting to the cuffs of the crochet and the stole. Saffron is the colour of voluntary renunciation in the Indian religious tradition. The girdles continued to be purple ; however they are turning to be sashes, broader and broader.

Purple in the Western tradition is the colour of royalty and authority and for historical reasons got associated with episcopacy in the Western church. Moreover, in the Anglican traditions—purple as well as gold (in the cope and mitre) were very much used and in the dioceses with that tradition, this continued. But what bothers is that this is spreading in other dioceses also very fast. The significance of liturgical colours for the Christian year which the churches of the non-liturgical tradition are yet to learn is, of course, a different matter.

Irritated by the comments of some lay friends, I asked a few bishops why they wore purple-shades varying from dark scarlet to light pink. One of them said, for the dusty roads of his diocese this is the most practical colour. Another said, a friend presented and he couldn't refuse. Yet another said, his people like this colour and want it this way : All of them, good reasons.

I left the matter as it, till a psychologist friend of mine pointed out that the colours we wear have something to do with our egos and self-understandings. I told him white is also a colour and what could that mean for me who uses white exclusively. Further I reminded myself that I was brought up in Congregational tradition and theology. One can at least be aware of one's own biases.

The dictionary says that purple is the 'colour worn only by royalty or others of exalted positions'. It is 'regal and imperial'. Sash, it says is a 'band around the waist for ornament or as an emblem of distinction'. The girdle is the rope that shepherds used to wear.

But I am not so much interested in psychology or linguistics, but in the theology of ministry. So I read a few articles on episcopacy. In 'Bishop's But what kind of Bishop Leslie Newbigin writes as follows :

'For me the moment of illumination came when an American bishop remarked, "Well, what I say to my people is "Come on: let's go"'. To which another quietly replied, "That is right—if only you remember the context". It took me a moment to realise what he meant "Arise, let us be going" (Mt 14:42). If that is the context, then the words "Come on: let's go" are a true way of describing the relation of a bishop to his people.

As I write these words I think of Bishop Sumitran who was for many years Moderator of the CSI. He was extremely reluctant to accept office of a bishop and begged repeatedly to be excused. As a Bishop he had to suffer a great deal of opposition, hostility and humiliation. He maintained to the end a great simplicity of character and his lifestyle was that of a very humble church-worker. Just because of this he came to carry a very great authority.'

It will be evident that my concern is not so much 'colour' but 'culture'. The total style of being a bishop as a pastor, a leader, a servant, an administrator, a focus of unity, a seat of authority, enabler in ministry etc.

It was Prof. H. Thielicks, who once said, 'he should allow others to dictate his text, but not his textiles'. Neither would I dictate the colour of the textiles of Bishops !

SAM AMIRTHAM
Bishop

Moderator's Address to the Twentythird Synod of the Church of South India Meeting in Palayamkottai

MOST REV. DR. P. VICTOR PREMASAGAR

Dear Sisters and Brothers in Jesus Christ our Lord.

I am delighted to welcome you all to the 23rd Synod of our Church—The Church of South India.

This is the fortyfifth year since our fathers and mothers have set out on this exciting pilgrimage as a United Church Uniting with a view to engaging in mission in this land of ours, with determination to be an Indian Church, owning the good news of Jesus Christ as ours, to comprehend together with all the Saints, the breadth, and the length, and height and depth of the love of Christ and to share it with all our people in our land, and throughout the world. During the last decade of this millennium at this Synod, we look back with gratitude for the way in which God has guided us and look to the future with trust and hope and pray that this our Church may be a fit instrument in the hands of God, for sharing the good news of Jesus Christ through proclamation and action, bringing the power of the Gospel to bear upon the social, economic and political structures of our land and working together for justice, peace and integrity of creation. We affirm that Church of South India is not only a movement for union of all churches, but also an endeavour towards the union of all human kind, working for a just share of the resources of this planet for all people and for abundant life for all, assuring peace and goodwill among all peoples. The good news of Jesus Christ brings about change and transformation in the world, introducing critical elements of the prophetic traditions into the structures and institutions of our world and thereby bring the values of the Kingdom of God to bear upon the communities and nations of the world. The good news is also related to the whole creation, so that while working for a just and peaceful human community, it also calls for environmental and ecological stewardship, and work for protecting this earth and the whole universe to fulfill God's good purpose for his creation. The theme we have set before us, at this Synod, 'Good News to all creation', reflects this wider concern which includes humans, animals, birds, fishes, trees, mountains, valleys, rivers, the sun, the moon and the myriad stars, planets in the space and the whole nature waiting to be liberated by the appearance of the children of God.

Tirunelveli

I thank Bishop Jason Dharmaraj and the Diocese of Tirunelveli for inviting us although at a late notice.

JANUARY-FEBRUARY 1992

Tirunelveli stands for great evangelistic tradition in India. Here was the first Indian missionary society formed with a passion to share the good news with people in other parts of our land. From here went out first Indian preachers of the Gospel to the erstwhile Nizam's Dominions, Telengana in Andhra Pradesh and founded the Church in Dornakal area, from here was raised by God the first Indian Bishop Vedanayagam Samuel Azariah, who explored afresh to found a truly indigenous Church, with indigenous support and with indigenous methods of proclaiming the good news. It is said that he made the new converts after baptism, place their hands upon their heads and say 'woe unto me if I preach not the gospel' and thus assured a witnessing and confessing Christian Church, from the very inception to be evangelising communities. It was Bishop Azariah who astonished the World Church at the Edinburgh Conference in 1910 with these words about missionaries.

'You have given your goods to feed the poor,
You have given your bodies to be burned,
We also ask for love.
Give us friends.'

He was the guiding Indian leader at the Tranquebar meeting in 1919 and in leading union negotiations which bore fruit in 1947.

It is in Tinnevely that scores of men and women heard the call of the Master, dedicated their lives and went to Dornakal, learnt Telugu and built a Church in that place. Even today the Tinnevely diocese continues to challenge its members, present the call for missionary service and raise local resources for evangelistic work. Appasamy, that outstanding Indian Scholar, Mystic, Theologian and later our Bishop in Coimbatore, comes from here. As we explore the theme 'Good News to all Creation', we find Tinnevely tradition for evangelism, missionary work, church unity and indigenous theology patterns of church support, a great inspiration to the whole church. As we spend these few days here we are aware that we are treading upon holy ground, where missionary and national personnel, men and women, have run the good race, have fought the good fight, have kept the faith and have received the crown of glory from their Lord.

Welcome

I welcome the Bishops, diocesan delegates, accredited visitors and fraternal delegates from overseas, Church of North India, Mar Thoma Church with whom we have Joint Council relations and Bangladesh and Presbyterian Church of North East India, our partners in the Council for World Mission, invitees from sister Churches and national Christian institutions in India like NCCI, BSI, CLS, NMS and others. I would like to specially welcome Rev. Dr. Milan Opocensky, our Bible Study leader, Rev. Dr. Mrs. Jan Opocenska of the World Reformed Church Alliance in Geneva, Rev. Tom Kennedy of CSI-RMC, Rev. Dr. Preman Niles, the new General Secretary of the CWM, who will deliver the Bishop Michael Hollis memorial lecture, Miss Ruth Anstey, CSI Commissary in Great Britain, our former missionary, former Secretary of the Methodist Missionary Society and Secretary of the British Council of Churches and a great friend of the Church of South India, who will preach at the Mission Festival Service. I welcome all of you friends from our partner churches here in India overseas. The Synod is greatly enriched by your presence with us. We are looking forward to hearing from you as you bring to the Synod, greetings from your churches and institutions.

The National and International Scene

We have witnessed to the affirmation of democracy in our country in spite of the grave problems that have faced the nation, the tragic killing of Rajiv Gandhi, the repeated terrorist activities, the troubles in Punjab, Kashmir, Assam and in other parts of our land, the Ramjanma Bhoomi-Babri Mazjid issue that has rocked the nation with intolerance and brought tensions between religious communities, the killings of Christians of Scheduled Caste origin in the Andhra and the recent killings in Bihar, the present troubles in Karnataka and Tamilnadu, all these paint a grim picture of our nation. The troubles from Pakistan, the refugees from Sri Lanka have all put great strain upon our national life.

In the International scene we have seen the Gulf war which has caused untold miseries to our people and to the people in the Middle East. The crumbling down of totalitarian governments, freedom and democracy affirmed all over Europe, and the resolve of the Super-powers to reduce nuclear arsenals, all these brought hope for peace in our world. The change in South Africa and the release of Nelson Mandela have brought new hope for an equitable society to the African people.

The world economy controlled by the North has impoverished the South and the ill effects of this economic exploitation by richer countries is causing great handicap and hardships for the Indian economy. The devaluation of the rupee over and over again and the rising cost of living and essential commodities has put us into great uncertainties. Unemployment for the educated, lack of employment opportunities for the poor and exploitation of the unorganised farm labourers has brought about great distress to the rural and urban communities. The natural calamities through cyclones, earthquakes and volcanic eruptions have caused untold miseries to people in India, Bangladesh and Phillipines. The situation in Jaffna, Sri Lanka is a matter of grave concern for us, as the Jaffna Diocese has gone through great strain and troubles during the last two years. We pray for peace in this land that peoples of different ethnic groups will live together in harmony and good will.

The Synod will have to continue the representations on behalf of the Christians of Scheduled Caste origin and seek constitutional amendments to set right this injustice to Christians. We as a Church have responded in helping the people in the areas of calamities. While meeting these needs the Church will have to work with the help of Christians in other parts of the world in meeting this urgent issue of increasing poverty in the Asian, African and Latin American countries.

VELCOM

Vision for Equipping Local Congregations in Mission has been implemented in several congregations in every Diocese. A Consultation of the VELCOM contact persons under the leadership of Rev. Roderick Huett of CWM Education for Mission, has been a great encouragement. The *Churchman* has been publishing news of congregational mission actions during the biennium. More needs to be done in the years to come in strengthening and enabling our local congregations in mission. I express my gratitude to all the Bishops and contact persons and especially to Rev. Dass Babu who has been shouldering responsibilities for this work.

Consultations on 'Mission in a Pluralistic Society and Ecological Concerns' and 'Diverse Ministries'

These Consultations on 'Mission in a Pluralistic Society and the Ecological Concerns' and 'Diverse Ministries of the CSI' in Kodaikanal were held from May 7-9 and 13-14, 1991 and discussed about partnership relations exchange programmes, the issues relating to mission in relation to recent fundamentalist religious trends in the subcontinent, ecological concerns, diverse ministries in relation to the present context and drew up programmes of mission action in these areas. A programme of Tree Evangelism was proposed calling for action in relation to ecological concerns in India today. The Working Committee proposed a concerted action programme in all these areas. We would like to thank the CSI-RMC partners for their continued participation in the life and work of our Church. We value their critical and creative participation in our major consultations.

Consecration of New Bishops

Three Kerala Dioceses had new Bishops consecrated during this biennium.

East Kerala Diocese — RT. REV. K. J. SAMUEL

South Kerala Diocese — RT. REV. SAMUEL AMIRTHAM

North Kerala Diocese — RT. REV.
DR. P. G. KURUVILLA

There was great joy and participation by thousands of people. We praise God for the dedicated ministry of Bishop and Mrs. Michael John, our former Moderator. I. Jesudasan and Rt. Rev. and Mrs. Seth. We will continue to pray for the new Bishops and these Dioceses.

Synod Councils, Departments and Committees

The Councils, Departments and Committees have strengthened the diverse ministries of the Church. We will be receiving detailed reports from the directors and secretaries. Surveys, Seminars, Workshops and visits have enriched the work in the local Churches.

The Children's Festival was celebrated with great joy during the last two years in all the Dioceses and related

Churches. We are grateful to all Dioceses for their creative children's programmes arranged during the week-long celebrations. Mr. Lueder Luers, our friend has retired last year. We praise God for all that he has done for the Child Care ministry and pray for God's blessing upon him and his family. We pray for Mr. Frank Boshold who has taken up Mr. Lueder Luers' responsibilities, and the other officers of the Kindernothilfe e.V. We also thank God for a host of fosterparents who continue to support thousands of children through the Council for Child Care, Bangalore. The generous contributions made during the Child Care festivals indicate the awareness of children's work and sacrificial contributions of our families for poor, destitute and handicapped children.

The department of Christian Education has prepared the Sunday School lessons and are in the process of printing graded books for different age groups. I am grateful to Bishop Paul Raj, Bishop Pothirajulu, Dr. Arun Gopal and their committee for the hard-work they have put in during the biennium. The Pastoral Aid Department continues its programmes for pastors and evangelists.

The Councils for Education, Healing Ministry had introduced new creative training programmes for the primary schools and hospitals. A major Consultation on Higher Education was conducted last year. Mr. James Balraj of CTVT has retired after many years of faithful service. The technical and vocational training and rural development programmes have been greatly strengthened in all dioceses. We praise God for his ministry and pray for Dr. Jayapalan, the new director. Rev. J. D. Solomon of South Kerala Diocese has been appointed as the Director for evangelism and mission. Both these directors come with considerable experience and we wish them all blessings in their work. We thank Coimbatore and South Kerala Diocese for making their services available to the Synod. The Laity committee has suggested a department of Laity and has drawn up a training programme. We are grateful to the CWM for their support for this work. We would like to express our thanks to our overseas Partners Christian Aid, EZE, Bread for the World, EMS, EMW and others for their continuing interest and support for the work of the Synod councils and departments.

The Women's Fellowship and the Sisters Order have done immense work in all the Dioceses. We welcome the new officers of the Women's Fellowship Mrs. Thankamma Mani, President, Mrs. Rani Moses, Vice-President, Mrs. Dorothy Ebenezer, Treasurer. We pray for God's blessings upon the retiring officers who have done much for the Solidarity programme. Mrs. Suguna Devasundaram who has done outstanding service as the Secretary of the Women's Fellowship is retiring and they are in the process of appointing a new Secretary. We thank God for the Sisters order and their dedicated ministry in the Church. The Decade of Church's Solidarity with women has initiated creative programmes during the biennium.

The Communication department has been serving other Councils and Departments and holding writers and communication workshops.

Ecumenical Relations

Our representatives have participated in the WCC Canberra Assembly, the Anglican Consultative Council, the Council for World Mission, Christian Conference of Asia, the World Methodist Council. We have continued

our participation in the Joint Council and NCCI. Our exchange visits with Churches in Germany, UK, Singapore, Kirubati have been an exciting experience. The pastors and women's study tour programme of the Holy Land and the United Kingdom have been a great asset to our people enlarging our ecumenical experience. We are hoping to have a laymen's study programme this year. We would like to express our thanks to the CSI-RMC partners for enabling us with these programmes. Efforts are being made to foster relations with Churches in Asia and Africa. Several missionaries are serving in different countries through the council for World Mission. The regional programmes with CNI, Bangladesh and Presbyterian Church in North East India have greatly enriched our fellowship within the sub-continent. The Church has extended invitations for union negotiations to the Lutheran Church and the Samavesam of Telugu Baptist Churches. The churches in India have to unite to strengthen the work of evangelism and witness. The Mission India 2000 programme, is being held in Madras at this time, bringing together all evangelistic endeavours in our country. Many of us will participate in the closing sessions of this conference. Unity and Mission have to go together in obedience of the High Priestly prayers of our Lord—

*'That they may be one even as we are one...
so that the world may know that you have sent me.'*

John 17: 23

The CSI will continue to uphold this call for unity of churches in India and all over the world and thereby fulfil our vocation as a pilgrim church, journeying towards greater visible unity with all churches.

Celebrations

The Uniting Church in Australia is celebrating hundred years of missionary service in South India. We thank God for all their service in South India. We thank God for all the missionaries who have come and served in our midst, and the diverse ministries they have initiated here. We affirm our partnership in mission with this church and look forward to continuing exchanges and assisting them in their mission in Australia in the coming years.

The Madhya Kerala Diocese is celebrating 175th anniversary of Rev. Benjamin Bailey, CMS Missionary, who started the CMS college, set up the first printing press, translated the Bible into Malayalam and built the Cathedral in Kottayam.

St. Andrews Church in Machilipatinam, Krishna-Godavari Diocese is having centenary celebrations of this church and the work of the CMS missionaries in this area.

These celebrations will encourage our people to commit ourselves for sharing the good news with other people in our land and in other lands. As an outcome of the Consultations on 'Personnel in Mission' organised by Rev. Andrew Prasad, CWM Secretary for Personnel, Schools of evangelism are being organised in the four churches in our region in the coming years. The new director for evangelism and mission is asked to co-ordinate these schools. Training of evangelists, pastors and missionaries should be given special attention as we explore the theme 'Good News to all Creation'.

Overseas CSI Congregations

There has been further development in discharging our responsibility towards the CSI congregations spread over

in the Gulf area and North America. The CSI congregations in North America have set up a council to assist the congregations in pastoral care and in associating and affiliating them with our partner churches there. I am grateful to Bishop Mani who has been assigned episcopal supervision of these congregations, for conducting a survey and arranging a meeting with our partner churches to assist our congregations. They have set up a committee to process these affiliations and assist in pastoral care. This work will have to be continued so that we could relate these congregations with our partner churches. With the war in Gulf area there was not much progress except that the congregations have revised their constitutions in the light of the model constitutions provided by the Synod.

These congregations have a unique role in the World Church to witness to the unity of the church and cultural enrichment of the Gospel as it has been developed within the Indian ethos. The Synod will continue to give attention to these congregations.

Synod Worship

This Synod has a unique feature of well prepared liturgies—morning and evening prayers, hymns, lyrics and bhajans which will add to our worship life. I am grateful to Rev. Dr. P. Surya Prakash of the United Theological College, Bangalore, Mr. B. R. Arun Kumar of the Computer Department of the CSI-CCC, Rev. Dr. Arun Gopal, Director, Pastoral Aid Department, Prof. George Koshy the General Secretary, who have given their time and prepared these beautiful worship and lyric books for us. I thank Capt. C. Bedford, Director, CSI-CCC and his staff for their help in this regard. The theme of the Synod 'Good News for all Creation' has been creatively expressed and set within the Indian religious and cultural heritage.

Church Militant

The Book of Common Prayer of 1662 has a prayer for the whole state of Christ's Church Militant here on earth, in contrast to the church triumphant. The word 'militant' does not seem very helpful in view of the Empire's colonial operations of the past, and the present terrorist activities around the world. In Telugu it is translated as 'Poraduchunna Sanghamu'—the church in struggle. This perhaps reflects the nature of the life of the church upon the earth. Down the centuries the church has always struggled with empires, social inequalities, divisions, evil and wickedness in the communities and nations and engaged in struggles to establish peace with justice and move on into the future. As I look at the issues that face us as the Indian church, I am reminded again and again that we are a church in struggle and yet moving forward in fulfilling the mission of God in Jesus Christ. It is the very nature of the church to struggle with all that is against the kingdom's value—the good news. We do not lose heart, nor be unnerved by the things that beset the church as a people. God will indeed strengthen his people in the midst of these struggles to share this good news with all our people. This word emphasises also the Christian spirituality—a spirituality for combat. We are as St. Paul says fighting not against flesh and blood but against principalities and powers contending against the world rulers of this present darkness, against the spiritual host of wickedness in heavenly places.

Conclusion

I thank God for the privilege I had in serving the Synod of this great church for the last twelve years, as General

Secretary, Bishop, Deputy Moderator and Moderator. These years have been a period of great development and growth of our church in multiple directions. The priorities for mission of the church, the diaconal ministry, the setting up of Councils and departments for strengthening the ministries of our church, the insights gained in relation to the place of institutions of the church in today's context, the underguiding of the evangelistic pastoral ministries through the Pastoral Aid Department, the development of Christian education, political and social actions in association with other churches, the vision for equipping local congregations in mission, the consultations on mission in a pluralistic society, seminars and workshops on several contextual issues, have been an exciting and challenging experience. The church has indeed forged ahead to be the servant of the servant Lord within the Indian arena. I have had the privilege of working with all of you, sometimes in most difficult circumstances, but with God's continuing presence with us as his church, we have moved ahead in spite of our own frailties and weaknesses.

I would like to express my grateful thanks to all the Bishops, Diocesan leaders, Directors of Councils and Departments, convenors and members of Commissions and Committees for their active cooperation in the work of our church. I would also want to thank our overseas partner churches and development agencies for their sharing of resources with us and for their prayers and exchange visits and thus developing a mature partnership with us during the years.

I express my gratitude to the Deputy Moderator, the General Secretary and the Hon. Treasurer for their collegiality and help at all times.

In my address at the last Synod, I referred to Deuteronomy 29:5 and spoke about God's provision for his people during 40 years in the wilderness. At this Synod I would like to draw your attention to Moses standing on the otherside of the Jordan pointing to Canaan, a land flowing with milk and honey. At this Synod I am laying down my office as Moderator and after another ten months my Episcopal ministry with a sense of deep gratitude to God and thank the members of the whole church for giving me this unique opportunity of serving my church with such close association. It has been great working with you all. I have learnt much. I and my wife have enjoyed your friendship and fellowship. Our church also gave Daisy, my wife, the privilege to serve as the President of Women's Fellowship for two terms. We had the opportunity to visit all the dioceses during these years and be associated with you in many great and mighty acts of God in our midst. I refer to Deuteronomy chapter 33, where Moses blesses all the tribes of Israel by name and I would like to pray to the Lord to bless each of our twenty-one dioceses, Bishops, pastors and people by name and pray that he would lead you beyond Jordan into the land of Canaan. I would like to bow down, see from a distance the glory that awaits this church in the years ahead and pray for God's guidance on your journey forward. Friends, I would like to close with the great Aaronic blessing which the Lord himself had given to Israel.

The Lord bless you and keep you :

**The Lord make his face to shine upon you,
and be gracious unto you :**

**The Lord lift up his countenance upon you,
and give you peace. Amen.**

Report of the General Secretary for the Biennium 1990-'92 Presented at the Synod 1992 at Palayamkottai

11th to 15th January 1992

PROF. GEORGE KOSHY

Introduction

The last biennium was an eventful period in the history of the world. The breakdown of the socialist system in the erstwhile Soviet Union and Eastern Europe, the Gulf War, the reunification of Germany, the end of the Cold War have all given us a new world. We have seen a reduction in tension, a de-escalation in the arms race and the blossoming of new hopes for peace in the Middle East and the world in general. All these have influenced the Churches in the world too. The dawn of freedom and democracy in the countries that had oppressive regimes has been widely welcomed. In some of these countries the churches too were in the forefront in the struggle for change. Churches in those countries enjoy a new freedom they had long longed for. The collapse of the Socialist governments has had its repercussions in other countries too, including ours, and has baffled many Christian social thinkers. While freedom and democracy are essential for the full development of the human person, unbridled capitalism may not be the answer to the problems of society especially in the developing world. What is the kind of society that we want to build? This question comes up before us in a new way, and we go back to the old ecumenical jargon, 'a just, participatory and sustainable society'. Let us hope man will invent a society where there is the highest possible combination of individual freedom and social justice. 'Good News to all Creation' includes not only freedom of the human person but also freedom from want and freedom from exploitation.

2. Response to Human Need

It is in this new world with all its challenges and opportunities that our church has been trying to carry out its mission. The first major event of the biennium was the unfortunate natural disaster that struck the Krishna-Godavari Diocese and our response to it. The Moderator appointed a commission to visit the diocese and assess the extent of the damage. The Directors of the CTVT and Healing Ministry, our Consultant Engineer and myself toured the diocese extensively and prepared our report. Then we made an appeal to all the dioceses and our partner Churches abroad for help, the response was very encouraging, and we assisted the diocese to launch a massive reconstruction programme. What struck

me most was not the extent of the damage but the determination of our people to face the situation and go forward with new courage and hope. In times like this all dioceses should join together to express their solidarity with a diocese in distress. It will also be good if we can build up an Emergency Aid Fund, much bigger than the present one. Other dioceses too have suffered from floods and landslides and the Synod was able to respond in a small way. Good News to all Creation includes responding to human need also. I should like to place on record our gratitude to all our partner Churches and CASA who came forward to help us.

3. Struggle for Justice

The last Synod had asked the Political Questions Committee to take steps to force the attention of the Government to the legitimate demands of Christians of Scheduled Caste Origin. The Committee mobilised other churches and organisations in South India and joined with churches and groups in North India in a massive rally in August 1990 that opened the eyes of our political leaders who promised to initiate constitutional amendments to give to Christians of Scheduled Caste Origin the privileges enjoyed by their Hindu, Sikh and Buddhist brethren. The Government fell soon after that and representations have been made to the present Government who have promised to act at the appropriate time. The struggle has to continue. Good News to all Creation includes struggling for justice and building a just society.

4. CSI-RMC Consultation

The biennial consultation with representatives of our partner churches and organisations was held in May 1991 at Kodaikanal. All Bishops and Working Committee members were invited to this consultation. The occasion was used to review the work of the Church in terms of the partnership agreement we have made with our friends. No changes were made in the Priority Grants Agreement. One new thing that came out of the consultation was the conviction that ecological concern should become a part of the mission of the Church. Good News to all Creation includes striving to preserve the integrity of creation and to sustain the atmosphere of the earth for human habitation.

I hope that this Synod will take steps to include ecological concerns as part of our mission. I would suggest that this be made an additional responsibility of the Committee on Political Questions and that the Committee be renamed, 'Committee on Social, Political and Ecological Concerns' or 'Committee on Justice, Peace and Ecological issues'!

5. New Bishops

Three new Bishops were consecrated during the biennium.

- (i) *East Kerala* — The Rt. Rev. K. Michael John retired on 19-12-1989 and the Rt. Rev. K. J. Samuel was consecrated on 10-3-1990.
- (ii) *South Kerala* — The Most Rev. I. Jesudasan Retired on 14-2-1990 and the Rt. Rev. Dr. Sam Amirtham was consecrated on 20-5-1990.
- (iii) *North Kerala* — The Rt. Rev. K. C. Seth retired on 5-5-1990 and the Rt. Rev. Dr. P. G. Kuruvilla was consecrated on 30-9-1990.

6. Departments/Councils/Committees

The work of the Synod is carried out mainly through the various Councils, Departments and Committees. Their reports are in your hands. I shall only refer to some of the important aspects of their work. The emphasis of the Healing Ministry has been on 'building community's own capabilities in health' and making available primary health care to the remotely placed and disadvantaged groups of people. The Council has launched a programme of training and appointing Community Health Guides with the cooperation of our congregations. This new approach to health care is unique and is attracting the attention of other churches and organisations. The Council for Child Care is now celebrating Children's Festival every year and is using the occasion to raise funds for Indian sponsorship of children. This has been very well appreciated by our partner agencies and the cooperation of our people to share in this ministry to children has been very encouraging. The CTVT's Human Settlement Development Scheme was finally approved by EZE and has now been initiated in seven dioceses. It will be extended to other dioceses also. The CTVT revived its programme of assistance of Sri Lanka refugees and has been able to provide technical training to many young people. I am also happy to report that the CTVT sent three technical missionaries to the Kiribati Island in the Pacific for a year to train the people in various trades. The Christian Education Department has undertaken a massive programme of producing Sunday School lessons for teachers and work books for children. Training programme for teachers also are planned. The Rural Primary School Education Development Programme of our Council for Education has got off to a good start. About 250 of our primary schools will be covered under the present scheme. Our VELCOM programme is becoming more and more popular. It has attracted the attention of other churches in this country and abroad. The Director of the Communication's Department has been given the additional charge of this programme. The new Department of Ecumenical Relations has been able to facilitate exchange visits of ordinary church members between our church and churches in the U.K. and Germany as envisaged in our Priority Agreement. These people to people contacts will grow in the years to come, we hope. The Women's Fellowship has launched a pre-primary education programme in a big way and this is a blessing to our rural congregations where no

pre-primary education facilities are available. The Mission and Evangelism Department has a new Director now and I want to make an appeal to all dioceses support this Department with generous contribution, we do not want to depend on foreign assistance for the activity of our church.

I have only mentioned the new things that are happening in the different Councils and Departments. I am also glad to report that inter-departmental cooperation in various areas is also increasing. Most of our other Committees also have been very active during the biennium.

7. Executive and Working Committees

The Executive Committee met three times (January 1990, Dharwad, October 1990, Mahabalipuram, and October 1991, Coimbatore) and the Working Committee met six times (April 17-18, 1990; Aug. 9-10, 1990; January 15-16, 1991; May 10-11, 1991 at Kodaikanal; August 6-7, 1991; and December 11-12, 1991). I report here some of the important decisions taken:

(a) Bishoprics Endowment Fund

It has been decided to create an Endowment Fund with the assistance of the Overseas Bishopric Fund of the Anglican Communion and others, initially to assist the Dioceses in need and ultimately to pay the salaries of all Bishops from this fund.

(b) A Common Pension Scheme

Several of our Departments have plans to implement Pension Schemes for their employees and so it was felt that a Unified Pension Scheme for all employees of the church, with the same rules applicable to all, will be desirable. This was accepted in principle. All diocesan and Synod Departments are expected to come under the Scheme. This will require the creation of a separate section for pensions in the Treasurer's Office.

(c) Mission to Seamen

The Tirunelveli Diocese has taken the initiative to start a Mission to Seamen programme in the Tuticorin Port and the Synod has given its sanction to this. It is hoped that similar missions can be started in other ports of South India also.

(d) Department of Laity

A Department for work among the laity with a full time Director has been a long-felt need. The Working Committee decided to start such a department and I am glad to report that the Council for World Mission has offered to support the Department for three years.

(e) Revision of the Constitution

The Working Committee has appointed a small Committee to study the present Constitution of the church and to suggest proposals for revision in the light of our experience of the last 45 years. I would request all of you to pass on your suggestions to this Committee.

8. Leadership Training

Our Bursary Scheme by which we send our clergy as well as lay people abroad for training has run into difficulties owing to the rise in the cost of living in Europe.

and America as well as travel expenses. In 1990 we sent ten people but in 1991 only five were able to go. We are trying to send at least ten in 1992 with some readjustments in the Priority Grants. The possibilities of sending Bursars to Asian countries are also being explored.

9. The CSI and The World Church

Our Church has continued to play its part in the life of the World Church. This biennium has been unique in terms of the number of International gatherings at which we were represented—The JPIC Convocation of the World Council of Churches in Seoul March 1990, the Christian Conference of Asia Assembly, Manila, June 1990, the Anglican Consultative Council, Cardiff, July 1990, World Council of Churches Seventh Assembly, Canberra, February 1991, the Primates Meeting of the Anglican Communion, Belfast, April 1991. The Council for World Mission, Seoul, June 1991, and the World Methodist Council, Singapore, July 1991. The Joint Council of the CSI-CNI-MTC met in July 1991. The NCCI Assembly which meets once in four years was also held in Pune in December 1991. The CWM Consultation for South Asia was held in Dhaka in July, 1990. At all these meetings our delegates played an active role in the deliberations.

I am also glad to report that the Moderator was re-elected president of the Bible Society of India and the Chairman of the Christian Literature Society, the Deputy Moderator was elected a member of the NCCI Executive Committee and your General Secretary was selected to the Central Committee of the World Council of Churches.

10. Church of South India Centre

A long cherished dream came true when the Moderator laid the foundation stone for a new building to house the Offices of the Synod and its Departments and provide facilities for Committee meetings and Conferences, on 7th August, 1991. The first phase of the new building complex which is christened 'The Church of South India Centre' will be completed, it is hoped, in about six months. The estimate for the First phase is about Rs. 70 lakhs. All the dioceses have been requested to participate in the construction of the Centre by generous contributions.

11. CSI Congregations Overseas

Attempts have been going on for some time to co-ordinate at the Synod level pastoral care for congregations formed by CSI members, who have settled down or are working in countries abroad, especially in America and the Middle East. The CSI Congregations in the USA and Canada have now been brought together under a common organisation. The Constitution for the common organisation and the Constitution for the individual congregations are being finalised. Our partner churches in the USA have also agreed to assist them by providing facilities for worship as well as pastoral care. All these congregations have been advised to affiliate themselves to the churches with whom the CSI is in communion. A meeting of the representatives of the CSI congregations and the representatives of the partner Churches in America was held in New York in December 1991 and this meeting took several decisions to facilitate these arrangements. The Moderator, General Secretary and Bishop Mani represented the Synod at this meeting.

12. Membership in WARC and WMC

Although the CSI has been a member of the Anglican Consultative Council and Lambeth Conference and the

Council for World Mission or quite sometime, we were admitted to membership in the World Alliance of Reformed churches only during the last biennium. We were invited to the World Methodist Council and Conference in July 1991 and it is hoped that we shall become members of the World Methodist Council soon. With that we shall have taken membership in the World Confessional bodies of all the traditions that merged in India into the CSI.

13. CSI Council in Great Britain

'The CSI Council' and 'Friends of the CNI' in Great Britain decided that it would be more advantageous for them to merge into one body, and respecting their wishes the CSI and the CNI agreed to the proposed merger. A new organisation called 'Friends of the churches in India (CSI and CNI)' will come into existence in April 1992.

14. Thailand Mission

Our only surviving missionary to Thailand Mrs. Mano Manickam working with the Church of Christ in Thailand retired at the end of December 1991 and returned to India. We offered to send another missionaries but the Church of Christ in Thailand informed us that owing to quota restrictions for foreign missionaries they were not in a position to accept one. However, we are continuing to participate in the Lamp of Thailand programme through the Council for World Mission.

15. Dioceses

The reports of the work in the dioceses are with you. You will find that the dioceses are all actively engaged in implementing the programme priorities. Several congregations throughout the church have been inspired to involve themselves in the struggle of the people around them and in evangelistic activities. However, some dioceses have not been prompt in submitting their reports of projects implemented with help from donor agencies. I would request the dioceses to kindly be prompt in sending their reports and statement of accounts to the Synod.

At the last Synod we appointed an Administrative Committee for the Rayalaseema Diocese. Since then the Diocesan Council has been convened and the Executive and other committees have been elected. The Executive Committee appointed a Financial Administrator to the Nandyal Diocese and the financial administration of the diocese has been streamlined. I am sorry to report that Vellore and Coimbatore Dioceses have not been able to elect representatives to the Synod since the Diocesan Councils could not meet owing to injunctions from courts.

The Jaffna Diocese has had a particularly harrowing time during the biennium. At every Executive Committee we received reports from the Bishop of the Diocese, reports of the suffering of the people and reports of the courage with which they face the situation. The whole church grieves for them and we should continue to give them spiritual and material support.

16. Settlement of Disputes

We have still not been able to provide effective machinery for settlement of disputes within the church itself. We have Committees to decide election disputes and we have provision for arbitration of disputes but often they are not being used. We have to build up confidence in our

people about the effectiveness and fairness of these means of settling disputes so that the recourse to civil courts can be discouraged. The Legal Questions Committee have taken steps to frame rules for the functioning of Election Commissions, Arbitration Boards and Synod and Diocesan Courts.

17. Good News to all Creation

Several churches in the world have set apart the last decade of the twentieth century as Decade of Evangelism. The choice of the theme of this Synod is an indication of our desire to participate in this Decade of Evangelism. There are three major events that are celebrated in India in 1992—the bicentenary of the coming of William Carey to Calcutta, the 175th Anniversary of the coming of the first CMS Missionary to Kerala, the Rev. Benjamin Bailey, and the Centenary of the beginning of the Australian Presbyterian church's missionary work in South India. These celebrations should be a reminder to us of our responsibilities and should inspire us in our efforts

to proclaim the good news to all creation which is the primary task of the Church.

18. Thanks

I wish to express my deep-felt gratitude to the Moderator for his invaluable leadership to the church and for his guidance and support to me personally, to the Deputy Moderator for his guidance and friendship and to the Treasurer for his valuable advice and co-operation. The Directors of the various Departments extended wholehearted support to me. We had periodic meetings to discuss our work and I am grateful to them for their love and co-operation. I thank all the Bishops for their affection and support. To all the Conveners and members of the Committees I owe a deep debt of gratitude for their co-operation in the work of the church. And we should all be grateful to the Churches and organisations in other lands who are partners with us in the mission to which the Lord has called us.

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Who was Michael Hollis?

DR. MS. CONSTANCE, *MILLINGTON*

In November I was in Madras, working in the Synod Office, and I went into St. George's Cathedral to rest awhile in the quiet and cool.

Eventually I started looking at the memorial tablets — there was one to Bishop Walter, who retired in 1941, after over 20 years as Anglican Bishop of Madras. Nearby was a tablet to Bishop David Chellappa, a good friend of mine, a man of great wisdom and wit, who became the first Indian Bishop in Madras in 1955, and who but for his early death would doubtless have become a moderator of C.S.I.

But — what of the years between the death of Bishop Walter and the consecration of Bishop Chellappa? Why no memorial to Bishop Hollis who had been Bishop of Madras, and first Moderator of the C.S.I.? It struck me as strange because India honours her friends.

I found the answer to my question the next day. In his will Bishop Hollis left most of his money to the C.S.I., but said that no material memorial should be made for him: consequently I am especially glad that the C.S.I. Synod has decided to honour him by a biennial lecture. I am sure this would have given him great joy.

Michael came to India in 1932 and for five years worked in the Anglican Theological Seminary near Nazareth, Tinnevely (now a part of the T.T.S.). In 1937 he returned to England.

In 1942 he was called out to Madras to be the Anglican Bishop and was there during the difficult war years when

India was threatened with Japanese invasion, and the move was afoot for the British to quit India. When the great Bishop Azariah of Dornakal died in 1945 his mantle of working for unity fell on Michael Hollis, and Bishop Newbigin claims that, under God, it was Michael who finally made Union possible, there had been much concern in some Anglican circles about the validity of non-episcopally ordained ministers, but in January 1947 Michael Hollis announced that he and the other South Indian bishops would receive Holy Communion from all presbyters in the C.S.I. when it was inaugurated, whether or not they were episcopally ordained. From that time the Union proceedings went quickly ahead.

He was elected as first moderator of CSI and was a good administrator and a man of great spiritual depth who trusted in the guidance of the Holy Spirit. He used to say, 'never go to a meeting with your mind made up as to its outcome, wait for the Holy Spirit to guide you.' He was strongly in favour of Indian leadership and in 1945 he offered to resign from being Bishop of Madras and become Assistant Bishop of Tinnevely so that an Indian should take the lead in Madras. In 1954 he refused to be nominated again as moderator and resigned from being Bishop in Madras so that leadership might pass into Indian hands.

He was a modest man, content that others should get the praise. Newbigin says of him. 'He walked in the light, but avoided the limelight.'

This is the man in whose honour the Hollis Memorial Lecture is given.

STOP PRESS

We are sorry to announce that Bishop Sabapathy Kulendran, the first Bishop of the Diocese of Jaffna passed away at 5-30 p.m. on Friday 14th February '92 in Jaffna, at the age of 91. The funeral took place on Monday 16th February in the morning. Bishop Kulendran was one of the first CSI Bishops consecrated on the day of the inauguration of the CSI in 1947, and he retired as Bishop on September 23, 1970. We place on record our deep sorrow at the death of the Bishop and convey our heartfelt condolences to his family and the people of the Jaffna diocese.

What was the Bethlehem Star?

DR. SAROJINI HENRI, *Madurai*

The gospel of Matthew tells us that the star that the wise men 'saw in the east, went before them till it came and stood where the young child was'. This is the only biblical evidence pointing to the appearance of a star heralding the birth of Jesus. At the time of Matthew, it would not have been difficult to believe that a star arose announcing the birth of a king. Spectacular astronomical phenomena were taken to be premonitory signs for great political events. Josephus, the historian, speaks of a star that stood over Jerusalem and of a comet that continued for a year at the time of the fall of the city. Christian tradition has always highlighted the star in its art, sculpture, murals and paintings. Even today paper stars of different sizes and shapes can be seen floating over house tops and streets, during the Christmas season. What was the star that loomed over the manger in the little town of Bethlehem?

One of the suggestions is that the star of nativity was the planet Venus. Every eighteen months, the planet Venus appears in the eastern sky, rising shortly before the sun. The three wise men would have seen the planet, in the east at the beginning of each day. But then, Venus was one of the most familiar objects known to the nomads of the ancient world. Venus, in fact, served as an alarm clock for those who wanted to start the day early. The Magi certainly knew the movements of the planets and in all probability would not have made such a tedious journey following the planet Venus.

In the sixteenth century, the great astronomer Johannes Kepler tried to prove that the celestial phenomenon was a conjunction of the planets Saturn and Jupiter. The planets, in their orbits around the sun, sometimes appear in the same line of direction as seen from the earth. At this time the planets appear as a single heavenly body with added brilliance. Such an occurrence is called a conjunction. Kepler showed that there was a conjunction of Jupiter and Saturn in May 7 B.C., not far removed from the date of the birth of Jesus, around 6 B.C. Conjunctions last only for a short time, whereas the biblical account indicates that the star was visible over a period of weeks. It may well be, that the Magi were also astrologers, and predicted the birth of a king from a particular configuration of the heavenly bodies. Then it is quite possible that, even though the conjunction had long ceased, the Magi still made the journey, having the planet as their guide.

Some scholars have taken the nativity star to be a comet. Comets in their elliptical or parabolical orbits around the sun, develop a luminous tail, when they come near the sun. Thus a comet can be seen in the eastern sky every morning for a period of time, before the sun rises. Astronomers have attempted to see if any known comet was visible at the time of Jesus' birth. Halley's comet which appeared last in 1986, would have been visible around 1-12 B.C., much earlier than the time of Jesus' birth.

Not all comets return to the earth, and it is possible that a comet adorned the sky when Jesus was born. Although a comet is not a star, ancient records refer to comets as hairy stars. Since a comet is visible for weeks before it disappears into the depths of space, this may well be the correct explanation.

A fourth explanation is that the star of Bethlehem is a supernova. Most stars in the universe are stable, but some stars suddenly explode and burst into dazzling brilliance. This explosion is said to be due to the fusion of silicon with the massive iron core of the star. The Chinese astronomers have recorded the occurrence of a supernova in 1054 A.D. The Astronomer Tycho Brahe described one which appeared in 1572 A.D. and there was another supernova in 1604 A.D. described by Kepler. A supernova with its ecstatic grandeur corresponds in every way to Matthew's description of the star. But there is no record of a supernova occurring around the time of Jesus' birth. However, not all supernova have been recorded and this theory has gained some acceptance.

Whatever be the explanation for the extraordinary astral phenomenon at the time of Jesus' birth, the Bethlehem star is a reminder indeed that we are part of a huge universe — an immense space dotted here and there with hundred billion galaxies and hundred trillion stars. In a real and profound sense we are intimately bound up with a universe, vast beyond our own most wild imaginings. Our origin is tied to the cosmic evolution and our fate is closely related to the astronomical events of cosmic dimension.

At the same time, the earth is not in any way at the center of the universe. It was Copernicus, who as early as the fifteenth century, shattered the ancient concept that the earth is at the center of the universe and that the sun and the planets revolve around the earth. Now we know that the earth, along with the planets, go round the sun and that the sun itself is a tiny star at one edge of the Milky Way Galaxy. Thus although we belong to an infinite expanding universe, the earth itself is a tiny, fragile object lost in the immensity of space and time.

In the immensity of the cosmos, there is an inescapable perspective that awaits us. In a cosmic perspective, most human concerns and issues that mean most to us seem insignificant, even petty. In this universe where every aspect of nature reveals a deep mystery, the distinctions and barriers that divide us ought to make little sense. But we continue to maintain these differences forgetting that against the grandeur of nature, these divisions and factions are trivial and meaningless.

If some extra terrestrial objects were to view the earth from outside, many of our human concerns will not be visible to them. For these objects watching us from outside, our national boundaries will not be evident.

Nor will they be able to see whether we are from the north or south, if we are black or white, or to which caste or religion we belong. Even if we can somehow tell these beings that our differences are very real to us, they will find our differences very trivial compared to the similarities. We have so much in common, much more than the small factions that divide and separate us. They might even wonder how we can maintain these distinctions when we see our planet as a fragile world engulfed in the vastness of space and immensity of time.

Into this insignificant world, Jesus was born, heralded by an event of astronomical magnitude. If the Bethlehem star were indeed a supernova, say some 3,000 light years away, then the light from that supernova should be still shining over other galaxies. If there are other planets and people inhabiting the planets, they would also witness the sudden appearance of a star and its slow fading out exactly as the Magi saw. What did they make of the astronomical phenomenon? Did the brilliance of the light so startle them that they missed the significance of the event? We will never know. For us, however, the star has been a gleam of hope in a fallen sinful world. And we understand Matthew's star as signifying the cosmic dimension of the birth of the little child of Bethlehem.

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The Henry Martyn Institute announces its annual summer course on Islam to be held from 3rd May to 16th May at the Christian Retreat and Study Centre in Dehra Dun, U.P. The course aims to build communal harmony and is open to people of all faiths. Interested persons should write for an application form to :

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William Carey : A Man for all Seasons

REV. CHRISTY ARANGADEN, *Bangalore*

On a cool evening in early 1799 a white man was travelling by boat from Calcutta to his home up the river Hooghly. The pleasantness of the surroundings prompted him to step ashore and walk with his companions. On the riverside was a gathering of people. The white man found to his horror that they were about to cremate the body of a deadman and with him his young wife.

Outraged by what he saw, William Carey—that was the whiteman—tried his best to dissuade the people from proceeding with the rite of *sati*. To his amazement the woman mounted the wood pile, lay beside her husband's body in an ecstasy of wifely devotion and was with him burned to ashes.

For Carey that was the beginning of a crusade against widow-burning. He and his colleagues investigated the prevalence of the custom in Bengal. When his Bengali and English journals made their appearance *sati* figured prominently in them as a subject on which carefully sifted information was disseminated to an ever-widening readership. The dead women came alive in these media and an intensive debate swirled around them. Between 1819 and 1829 as many as six thousand women, some of them mere girls, were estimated to have met with an untimely and horrendous death *sati*. *Samachar Darpan's* investigations revealed the use of force in a number of instances.

Carey would reap a rich harvest in his winter years when on 4 December 1829 Governor General William Bentinck decreed the rite illegal and criminal. It would be Carey's privilege on the morning of the 6 December to be asked to furnish a Bengali translation of the edict. It was a Sunday and Carey was on his way to Church to lead in worship there when the government courier brought him the text of the decree. Carey entrusted the worship programme to a colleague, returned home and performed the task of translation. A Sanskrit version followed soon from his hands.

Early years

In stark contrast to his years of historic achievements in India, Carey's years in his active England were a time of unrelieved poverty and crushing burdens.

Carey was born on 17 January 1761 in Paulerspury, a village like many other such was steeped in poverty and ignorance. He was one of six children, three of them girls. All of them remained a closely-knit group. The father was known for the integrity of his character but lacking in tenderness. A gentle grandmother's presence in the home made it a caring family.

As a boy Carey showed exceptional interest in plants and animals. Specimens of these, dead or alive, crowded the space in his bed room.

The return of an uncle from the wars against the French in Canada exposed him to tales of travel and adventure

firing his imagination and giving a global scope to his yearnings.

His father's elevation from journeyman weaver to Parish Clerk marked a major stage in young Carey's life. It made the family escape the mean neighbourhood in which they were living for the other and better part of the village. It made it obligatory for Carey to attend worship and recite the liturgy of his Church, the Church of England as well as the reciting of the Psalms. Much of Scripture thus became part of him and laid a basis for his later scholarship. His restless mind noted the memorial tablets in the church tombstones in the churchyard. They gave him a glimpse of Latin inscriptions. He lost no time in getting hold of the short grammar in Dyches' *Latin Vocabulary* learning most of it by heart. He was twelve.

Carey began to seek the means to satisfy his growing thirst for knowledge. Poor though still was, Carey had access to a growing body of literature. Books on history, science, voyages of discovery such as Drake's circumnavigation of the earth and newspapers led him into an ever-widening area of knowledge.

His years of adolescence were spent in the company of rough and rowdy boys of his own age much against his father's admonitions. They were quick to recognise his superior intelligence and knowledge of books and would ask him to amuse them with declamations which he was always ready to do. When he was about fourteen he was apprenticed to a manufacturer of shoes in Paddington. Here Carey came under the influence of his fellow-worker, John Warr, who was a Dissenter. His path from now would diverge further from the beliefs and practices of his mother-Church, the Church of England.

Young Carey was not a great deal different from other boys of his age. There were times when he would question his own conduct and feel the pang of guilt. Formal attendance Sunday after Sunday at the services of the Church of England left a void within him. On 10 February 1779 he decided 'to cease attending a lifeless ministry' for one more in keeping with the Gospel.

Moving to another apprenticeship, Carey gained an opportunity to read his new master's New Testament Commentary. The book contained the Greek text and Tom Jones, a fellow-worker but a drop-out from university taught him the Greek Grammar and expounded the New Testament passages to him.

At nineteen he married Dorothy Placket, a Dissenter like himself, but six years older and an illiterate. Poverty and disease pursued their mismatched lives. Two years after their marriage tragedy struck their family in the form of a strange fever which carried away their baby daughter and left Carey bald and afflicted with ailments for life.

His miseries did not lessen his love of plants and animals. In his early married years one of his great joys was his first garden, the forerunner to several in his life. Wherever he struck home a garden would spring up. He went further. He made a scientific study of plants and trees.

Those were times of unprecedented fervent in the Western world. The Age of Reason had given notice to traditional religious beliefs, and world-views were under challenge. Within Britain the Evangelical Movement was fast gaining ground. John Wesley and George Whitefield and others were stirring the stagnant waters of the Established Church, the Church of England. Conforming to familiar and worn-out rituals ceased to satisfy. People hungered after directness in their relationship with their Maker and yearned for true community among the believers.

The spirit of freedom was abroad. The colonies in America had thrown off the British yoke and become a heaven for those who wanted to escape religious persecution in the old country. The French Revolution proclaimed the rights of man. Publicists enthusiastically supported the ideas of human rights as a universal human heritage.

One of the manifestations of the emerging value system was the anti-slavery movement. It was demanding the cessation of the slave trade. Carey was strongly drawn to it by what he heard in the different Churches he had made a habit of worshipping.

All this became the stuff of Carey's dreams. He envisaged community of Christians in lands where the Gospel of Jesus Christ was as yet unknown, but Christians who could from the outset work into their systems of belief and conduct the finest flowering of the European consciousness then undergoing a re-birth.

Carey had by now become a zealous preacher rather inclined to be censorious. He enjoyed the freedom of the pulpit in several places. Hearing of his son's reputation, his father once went and listened to him and was pleased with the performance.

He was nonetheless passing through a phase of intense inner struggle to re-define his beliefs. He reached a resolution of his problems with the help of mature Christians such as Andrew Fuller and Robert Halls, and accepted believers' baptism.

The Carey family reaped no material benefit from any of these. It remained abysmally poor and the winter of 1783-84 too cruel a test for them. The same winter saw him reading Captain Cook's *Voyages* which stirred in him thoughts of a mission abroad.

Although still dependent upon shoemaking for a living and moving to Moulton to be preacher to the Baptist community there, Carey pursued his study of languages adding French and Dutch to his repertoire. Meanwhile he kept up his study of the populations of the world, the religions prevalent in various parts of it and their demographic components. A demographic world map was the outcome, almost a ready-reckoner.

The Missionary Imperative

Carey's creative mind worked the data he had compiled into a thesis on mission. This he presented to a conference of ministers in Northampton in 1786. It asserted

that all Christians were under an obligation to be evangelists to the un-evangelised. The twenty-five year old Carey asked his seniors: 'Was not the command given to the Apostles to teach all nations obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent?' 'You are a miserable enthusiast', chided the aged chairman, 'for asking such a question. Nothing can be done before another Pentecost.'

A friend offered the crest-fallen Carey money to get his paper printed. Carey prudently declined the offer and carefully worked through his main propositions and the stated objectives to them. These arguments for the world mission of the Church were set forth in a pamphlet on 12 May 1792 under a meandering title which is often referred to as *The Enquiry*.

On 31 May 1792 Carey preached his by now famous sermon at the Baptist Association Meeting in Nottingham. He took as his text, 'Enlarge thy tents', from Isaiah 54: 2, 3. His call to the assembled on that occasion was, 'Expect great things from God, Attempt great things for God.' It produced no visible effect. Andrew Fuller's genius and influence, however, led to the formation on 1 June 1792 a plan for a Baptist Society for propagating the Gospel among the Heathen. It envisaged a fund. The collections on that day and the pledges amounted to £13 Sh2 d6.

Thomas, a ship's surgeon well-acquainted with Bengal and its language, was instrumental in turning the attention of Carey and his sponsors to India rather than to the islands in the Pacific.

The proposal met with instantaneous resistance from Dorothy. Their baby was only a few months old and sailing took months and was most hazardous.

British power in India was being exercised by the East India Company. It wanted no missionaries whose ideas would make for social tensions and loss of trade and profit. It therefore refused to grant licence for Carey and his family to land anywhere in India under its control. Without a valid licence no British ship would offer to carry them.

Much money—a very scarce commodity—was lost in the initial abortive attempts to sail. In the end Carey and Thomas succeeded and they—Carey's family included his sister-in-law Kitty—embarked upon a five-month voyage to India on the Danish ship Kron Princess Maria. A kind-hearted captain commanded the ship. He made them as comfortable as he could even though they had no money. Carey's four children were all under nine years.

A series of storms nearly wrecked the boat. Its masts were carried away by gales. But the storm replenished their drinking water since they had stopped nowhere to take in water. When it was within two hundred miles off the coast of Bengal contrary winds prevented landing for a month.

Carey had taken lessons in Bengali during the voyage. Lying off Balasore, they encountered fishermen of whom Carey asked if they possessed the *shastras*. They said, 'No. We are too poor to afford them'. Thereupon Carey determined that the translation of the Bible into Indian languages would be his chief aim. In the second week of November 1793 the Kron Princess Maria arrived in Calcutta on the river Hooghly.

Merchant-Missionary

Calcutta had no welcome for the newcomers disembarking from a Danish ship. They looked more like tramps than companionable fellow human beings. Even a priest rebuffed Carey. The city's streets, however, provided an outlet for Carey and Thomas to hawk some of their wares such as small tools, knives, etc. in order to earn some cash.

Bengal offered hardly a foothold for Carey and his family. The generosity of an Indian friend led to his moving to the Sunderbans. There amidst swamps and reptiles and wild animals attempt was made to build a hut to provide primitive shelter to his family.

Dorothy, already mentally distressed, found the indignities of her life in this land of their adoption insufferable. Malaria was a dreadful scourge. Carey, in a moment of loneliness and helplessness, wrote, 'O that I had earthly friend to whom I could unbosom my soul'. He also wrote, 'I have God and his word is sure'.

A fortuitous combination of circumstances altered much of this. He was offered and accepted the job of manager of an indigo factory in Mudnabatti, about three hundred miles north, near Malda. Carey's innovativeness helped him master the manufacturing and trading practices involved in his new post and even improved upon them.

The impact of Bengal, however, was too heavy to be borne. The enervating climate, impenetrable social barriers, ignorance and superstition were severely limiting factors amounting to alienation. Five-year old Peter, Carey's third son, died of Malaria. Even his burial posed seemingly insuperable problems. The whole family had been stricken with the fever which left permanent marks on them. Dorothy's mental condition received a blow from which she was not destined to recover.

Carey's passion for plants led him to learn the ways of local agriculture and to improve upon them by the introduction of newer species and more efficient tools and implements. He was a pioneer in combining preaching with farming.

Whatever his many interests and responsibilities, his study of Bengali went on space as did his work of Bible translation. By the end of 1795 he had completed the Bengali version of Genesis, Exodus, Matthew, Mark and parts of John and James. He would rely on his *pundit* to ensure the quality of grammar and style while he checked the draft translation for faithfulness to the Hebrew and Greek texts.

Within a fortnight of arriving in India, Carey had written to the Baptist Missionary Society for a Polyglot Bible. He was careful to profit from the best Biblical scholarship available in his day as can be seen from the lexicon and commentaries he had requested from his supporters in England. He was in contact with Dr. John Ryland in regard to variant readings of the text including those based upon the ancient versions.

Carey did not lack critics who faulted him on being engaged in a secular profession of profit. He promptly met their charge by disclosing how little of his wages he kept for himself and family and how the bulk of it went to the support of others assisting in his programme of preach-

ing, teaching and translating. He was to prove his dictum stated some years earlier, 'Commerce shall subserve the spread of the Gospel'.

The business in indigo had conferred on Carey and Thomas the right of legal residence and work in Compa territory. Mudnabatti was an insecure base at best. Floods and drought ravaged the plantations. Relocation required sizeable investment which Udney, the proprietor was unable to provide.

None of this deterred Carey from bending his best efforts to stave off a business failure and to expand the work of the mission. He repeatedly asked for more personnel from England. The few that did arrive suffered casualties among them, sickness being the main cause. The missionary endeavour in teaching, preaching and translating the Scripture bore fruit. An European community of Christians was one of them. A growing appreciation of their presence among them by the Indians was another. Preaching, they found, brought no conversions except among Europeans. The ministry of healing in which Thomas excelled promised tangible results.

The Mudnabatti years, marking the laying of the foundations of Carey's mission, would end with the century. The translation of the New Testament into Bengali had all but concluded and nearly four-fifths of the Pentateuch. His work in Bengali naturally led him to the study of Sanskrit and a comparative study of the *Mahabharata* and Homer's *Iliad*. An exploratory journey had been made into Bhutan and much information gleaned on the flora of the region as well as the possibility of moving there should the Company refuse to grant further licence to live and work in its territory. A printing press had been set up primarily to produce Bibles but holding the promise of other literature as well. Beginning with the traditional approach of destroying idolatry, Carey arrived at the determination to stamp out female infanticide, widow burning, the evils of caste and untouchability. The deeper dimensions of mission were beginning to shape themselves within him. He saw everything in the grand manner and conceived of his projects on the grand scale. The translation of the Bible into languages as far away as Maldives and Sri Lanka and China bears witness to this.

God's Great Gardener

The matrix of history in the Indian sub-continent received at the turn of the century new life-giving infusions and impulses. Wars in Europe were following the colonial trails across the Atlantic and Indian Oceans. Britain was in the ascendancy. It would signal for India a more assured and benevolent colonial intent, a subduing of its widespread chaos and the emergence of the rule of laws. A very young Governor General, Lord Wellesley, would embody it. He was far-seeing, imaginative, reformist.

For the new batch of missionaries come to join Carey now in Kidderpore all this worked in a quite contrary direction. They were suspected of being French spies and ordered back to England or face jail in Calcutta.

Colonel Bie, the Governor of Serampore, a Danish settlement, however, offered to receive them into his territory. Carey pulled out his stakes in Kidderpore where he had invested all his money and took up residence in Serampore on 10 January 1800, soon to prove a giant step in the slow crawl of Christianity in India.

The mission now numbered nineteen persons. They all lived together as one family, the community making its decisions in a democratic way, holding all things in common. Joshua Marshman and Henry Ward brought to the common pool gifts and graces that were uniquely their own. Together with Carey they would come to be known as the Serampore Trio.

Surgeon John Thomas rejoined Carey after a brief foray into the manufacture of sugar and its inevitable by-product, rum. His skills in the art of healing exercised in a great emergency triggered the first conversion from Hinduism.

The printing press under the direction of a master printer, Ward, proceeded apace with the work of producing the Bengali New Testament. The first page proof was pulled off it on 17 March 1800 and the Testament completed and bound on 5 March 1801.

The school set up newly in Serampore guided by Joshua and Hannah Marshman served a distinguished clientele. It was a source of desperately needed money, a situation caused, among other things, by the straitened circumstances of the people of Britain suffering from the acute scarcities and soaring prices brought on by wars.

Lord Wellesley, after devoting his energies to the establishment of peace in the country, turned his attention to administrative reforms beginning with the creation of an excellent cadre of civil servants. He established Fort William College in Calcutta modelled on the best universities in England. Students from the President of Calcutta, Bombay and Madras were offered courses in languages and culture of India. It was a new breed of high-ranking administrators that Wellesley had in mind in sharp contrast to the poorly educated writers of the company of Clive's days.

Carey, who had never been to a college and was ignorant of academia, had the high honour of being appointed teacher of Bengali and Sanskrit, eventually to be raised to the rank of professor. Marathi would make a third language for him to teach. The appointment opened widening avenues of contact with the world of scholarship and of administration. In addition, his salary was a boon to the mission whose growing needs were not matched by resources.

Working both from Serampore and Calcutta, Carey's range of opportunities increased immensely. The lack of printed aids was a severe handicap to learning and teaching. Texts, grammars and dictionaries were the first needs. His contribution here include grammars of Bengali, Sanskrit, Marathi, Punjabi, Telugu and Kannada. The pundits who assisted in his Bible translation project in Serampore were encouraged to write for the public, and the printing press poured out a steady stream of publications inspiring and guiding literary work throughout Bengal.

A monthly magazine in Bengali, *Dig Darshan* came out towards the end of the second decade of the mission in Serampore. It carried a wide range of information bound to interest the student mind and was widely used in schools. Its success led to the publication of *Samachar Darpan*, a weekly catering to an adult readership. A third journal appeared soon, *Friend of India*, a monthly in English. It provided an effective forum to debate matters of vital public interest. *Sati* was one such burning issue, female infanticide another. Poet Rabindranath Tagore was

among scholars of a succeeding generation who would pay a handsome tribute to Carey for his key-role in the revival of the vernaculars.

Midway through his years in Mudnabatti Carey had felt the necessity to master Sanskrit the better to be able to communicate in Bengali. The comparative study of *Ramayana* and Homer's *Iliad* he began then would carry into his Serampore years. It was with delight that he drew out the treasures from the Indian classics and determined that these must be transmitted to Britain and Europe. A beginning was made for an annotated version in English of the *Ramayana*, Marshman assisting him. The disastrous fire of 1812 which destroyed the printing press would destroy these and several other manuscripts of great importance for the future including that of the Universal Dictionaries of the Oriental Languages. His efforts along these lines point to one to whom the East was truly home.

An Anglican became Baptist because of his convictions. Carey's mind had even before his arrival in India, tended to embrace people of all denominations. His proposal for a conference of representatives from around the globe marked the rise of an incipient ecumenism. Its spirit guided his relations with Churches in Bengal. The first two Bishops of Calcutta, Middleton and Reginald Heber, were on the most cordial terms with Carey and his colleagues. Nor were the Roman Catholics excluded from this. Dogma may keep Christians apart from one another, but Carey had sensed that they are one in heart and soul.

He was never spared conflicts either in England or in India. He weathered the storms and beyond weathering them put his seal of absolution on them.

His wife Dorothy died in December 1807 having suffered mental derangement for twelve years. The tragedy of the wife and children of a Protestant missionary dragged halfway across the globe into alien and inimical circumstances in which many succumbed to the perpetual and deadly threats to their lives must puzzle many of us today. We do not have the right to be judgmental about it.

Carey married again, this time an accomplished European woman of an aristocratic family. Charlotte Rumohr was a frail cripple but devoted herself—her wealth and intellectual gifts—to helping Carey including his work of Bible translation. Charlotte died in May 1821. For Carey the thirteen years and three weeks of their lives were one of unalloyed happiness.

At sixty-two Carey married for the third time. Grace Hughes was endowed with an unusual quality of gentleness and caring which would provide Carey the sanctuary he needed in his winter years.

A grand institutional form was given by Carey to his and his colleagues' ideals and hopes with the founding of the Serampore College in 1807 under a charter from the Danish King. It would train persons for the Christian ministry; further it would be open to Hindus and Muslims. A summary of the main objects has been given as follows:

1. The instruction of all students in Sanskrit, and of some in Arabic, Persian and Chinese;
2. The expounding of the Hindu religion's texts;
3. Biblical instruction for all students;

4. Training in arts and science, particularly in history and geography, astronomy and natural history ;
5. Training in school management ;
6. The instruction of some better-qualified students in English, and of some of them in Latin and Greek ;
7. The training of certain students for the ministry ;
8. The translation of English works into Sanskrit.

When Carey moved from Kidderpore to Serampore in 1800 he planted a garden. Marshman would observe later that given the opportunity, Carey would convert the whole colony into a garden.

His interests were all-embracing, from the gems mentioned in the Bible to chips of rocks, etc., dear to the heart of a geologist. His Bengali and Sanskrit Bibles, the best of the nearly two score he was associated with, will be superseded by others. His colonnaded edifice of a college might suffer the fate of similar structures in brick and mortar. His cherished institution of historic worth may have to yield to the corruption in the historic process itself.

Carey in moments of a deep introspection had likened himself to a vine under the pruning knife to be rid of the unlovely and unwanted and be made to bear a rich harvest. He was transplanted to this country to plant seeds which, however small they might have been, testified to the rooting of the Kingdom of God. The fittest tribute to him was paid when a lily, his favourite flower, was named *Careyanum* after him by its producer in England.

He died on 9 June 1834. The inscription on the tomb chosen by himself reads :

‘ A wretched, poor, and helpless worm,
On Thy kind arms I fall.’

Himself removed his spirit to spur us left.

For further reading :

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West Bengal.

My Impressions of the Synod 1992

REV. ROLF HOCKE, *Germany*

I am thankful to God that I am here among you in India and I thank the Synod of the CSI for inviting us delegates and giving us the opportunity to take part at the 23rd Session of the Synod in Palayamkottai as fraternal guests from the Kurhessen-Waldeck Church. It has made a deep impression on me that you chose the theme, 'Good News to all Creation'. Of course a Synod deals with her very own affairs. Every Synod around the world does like this, but to open the eyes to what is outside the Church compound is a permanent challenge for all who try to follow the footprints of Christ.

The Church always had open eyes for the needs of the poor, the sick and handicapped but 'All Creation' also includes the whole nature which is blessed by Creator, we never could praise enough.

But what man has done to God's good creation was named as well in the liturgy as in the reports we heard.

'Pollution of the air' for example is a very well known expression in Germany, but in former Communist DDR we could have read in dictionary under the headline 'Smog' 'Capitalistic' way of poisoning the air.

In DDR the problem was forbidden to talk about. If you didn't keep silent you were imprisoned, lost your

job, children driven out of school and so on. The Communist system collapsed because the leaders closed their eyes and the eyes of their whole peoples by law, forbidding to realise what a child could have seen. The problems modern technology produced cannot be talked away like DDR Communists did. To serve God in protecting creation affords great knowledge and conscience of a lot of combined problems. So reconciliation without justice for the poor and exploited is illusory. We are far away from solving the problems in Europe as well as in India, intensive training programmes have to be worked out and be held to wake consciousness for creation among all members of the church and moreover in the whole society. When we do this in the church we should not forget the good traditions of attempts of reconciliation in Christian history—for example, it was a protestant pastor who initiated to plant Akatic trees in Hungary 750 years ago and by millions of those trees a desert changed into a green garden, erosion stopped and the ground nature level equalised.

And not to forget good traditions of reconciliation in non-christian Indian Religions—Chipsaw lowerment in Europe is very well known. To sum up I am glad that the Synod of the CSI chose this theme, lot of problems are to face in future but to face them is the first step into the direction of their solution.

GURUKUL SUMMER INSTITUTE 1992

The Gurukul Lutheran Theological College is organising the Summer Institute-1992 on the theme :

'WIDENING FRONTIERS OF CHRISTIAN THEOLOGY : INDIAN CONTEXT'
focusing on two of the concerns : Dalits and Women.

This Institute is open to Theological educators, Church leaders, Activists and Lay Professionals related to the concerns and struggles of Dalits and Women and is restricted to 30 participants—Adequate representation will be given to men and women. It is also open to international participants from Churches, Development and Mission agencies and theological seminaries.

Objectives :

- To help Churches and Theological Institutions to enlarge their vision of God's mission by recognising the widening frontiers of Christian Theology and Mission in Indian context with a view to enabling them to make adequate theological and missiological response in their respective places.
- To sensitise and conscientise participants to the concerns of Dalits and Women in Church and Society with a view to enabling them to think theologically and to act on issues relating to these concerns.
- To situate the concerns of Dalits and Women in a global perspective of the oppressed people with a view to facilitating fruitful sharing of information and insights by participants from their national/regional perspectives.

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Maharshi Stanley Jones' Institute on Indigenization

The Sat Tal Ashram invites men and women of the faiths and vocations to participate in the ensuing summer programme of 1992 (English 15-29; Hindi June 1-15). Arrivals, afternoon of May 14 or May 31. There will be several new leaders and speakers. The two week-programme in each language session will consist of:

Bible studies on book of Acts; John's Gospel; Kingdom of God; Indigenization of the Gospel Witness; Meditation; The Mysticism of Christ; The mission of Church; Discipleship of the Sad-Guru Church Growth principles; Koinonia prayer cells; The Total Concern of the Gospel; Comparative Religions; Care of seekers and converts; Stewardship; Discussion on Minority complex, pluralistic Society, etc. Work periods, Fellowship, Music, Games.

Special scholarship for travel and food are available for a limited number of Pastors, Deaconesses and theological Seminarians. Some concession of food only may be possible in the case of seekers and new believers.

Pastors and Deaconesses need not send any money in advance when applying for selection. But Seminarians when applying must remit forthwith, by money order, a sum of Rs. 15 as reservation advance (fully refundable if not selected). Those selected for the programme will be informed beforehand. Friends who desire participation, please write to:—

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